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ments of the early idea of God (pp. 6 f.), sacred places (pp. 71 f.), the sons of God (pp. 93 f.), priesthood (pp. 78 f.), the origin of civilization in the "bad" race (pp. 83 f.), the real significance of ritual (pp. 228 f.), and other elements. Jonah is made an allegory of Israel, and Ezra is omitted. The theories of early Semitic religion elaborated in the author's *Semitic Origins* are naturally used here, though not so prominently that the book would lose in value to one who did not accept them. Frequent footnotes refer to critical and historical discussions in the recognized authorities; though sometimes, as on p. 216, the superior figures referring to the footnotes are missing from the text. Occasional references to the history and theology of the Friends are welcome reminders of a force in English religion which is by most of us too little regarded. The book is one of illustrations rather than of principles; but, on the whole, there is no other book yet published which contains so many suggestions toward the new homiletics which must inevitably follow the new biblical scholarship. It is worthy of a hearty welcome.

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Der Knecht Jahves des Deuterojesaia. By DR. FRIEDRICH GIESEBRECHT. Königsberg: Thomas & Oppermann, 1902. Pp. 208. M. 5.60.

This is an important addition to the already extensive literature concerning the "Servant of Jehovah." Two general questions are here discussed: (1) Is the Servant to be regarded as an individual or as the nation personified? (2) Do the "Servant of Jehovah" passages come from the author of Isa., chaps. 40–55, or are they an independent element incorporated either by Deutero-Isaiah himself or by a later editor? In a careful exegetical study of the passages in question the position is taken that this material is to be treated as the work of Deutero-Isaiah, and that the Servant represents Israel as a whole rather than any portion of it or any individual member of it. In support of the identification of the Servant with Israel it is urged (1) that the two are clearly identified in 41:8–20; 44:1–8, 23–26; 45:4; 48:20; and 49:3; (2) that in all the Servant passages the Servant is placed in direct contrast with the heathen and never with Israel itself, except in some glosses in 49:5, 6 and 53:8; (3) that the suffering and conflict of the Servant are always represented as past or present (corresponding to Israel's sufferings in exile) and never as future, while his glorification and success in revealing Jehovah to the heathen are always presented as in the future and in close connection with the release from captivity which the prophet conceives of as near at hand (*cf.* 49 : 5, 6 ; 50 : 8) ; (4) that the difficulties of interpretation occasioned by the conception of the Servant as an individual all disappear when we consider him a personification of the nation and make the consequent allowance for allegorical, figurative representation ; (5) that the lack of any unified representation of the Servant is possible in the case of a personification, but not of a concrete individual ; (6) that the suffering, death, and subsequent glorification of the Servant described in Isaiah, chaps. 49–54, is a striking representation of Israel's sufferings in exile, resulting in national death, with the restoration to honor and the triumph over the false gods involved in the return from exile.

This is probably the strongest presentation yet made of the argument for the identification of the Servant with Israel as a whole, and will do much to counteract the present tendency toward the adoption of the conception of the Servant as an individual, which is represented by Duhm, Sellin, and an increasing number of scholars.

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The Words of Jesus Considered in the Light of Post-Biblical Jewish Writings and the Aramaic Language. By PROFESSOR GUSTAV DALMAN. Translated by D. M. KAY. I : "Introduction and Fundamental Ideas." New York : Charles Scribner's Sons, 1902. Pp. xi+350. $2.50.

Professor Dalman, who is so widely and favorably known on account of his studies in theology and semitics, has here given some of the results of years of study and research. To the student of theology the results set forth will be of great interest, but they will also be of interest to all who seek a minute knowledge of Scripture. This volume is dedicated to the endeavor to find out what were the actual words which Jesus spoke and what was the content of meaning contained in them. In order to attain this end Dalman has laid under contribution, not only the New and Old Testaments in Greek and Hebrew, but also the apocrypha, pseudepigrapha, targums, literature on the law, Midrashim, liturgical works of post-biblical writings, and the Aramaic language.